bottom of this all-important Christian institution: while the elements recall the ceremonial breaking of bread and benediction of wine on the eve of Sabbaths and Festivals. The Lectionaries of the Church continue the tradition of the cycle of the public reading of the Law in the Synagogues. This, again, was not so obvious a procedure as centuries of usage have made it appear to us; but it was rendered essential in ancient Judaea in order to familiarise the people with the regulation of Jewish religious and social life which the Pentateuch embodied, and for that reason had been a regular practice ever since the fifth century B.C. As time went on, it became usual to read also a section from the Prophets, containing a passage reminiscent of the other: this has its echo in the Second Lesson of the Church. No small part of Christian worship is made up of the Psalms of David: while its original hymns are based upon these so closely as to be in certain cases (e.g. the English "0 God, our Help-in Ages Past") mere paraphrases.

§m

Though the influence of the Bible is greatest in the Western World on the theological and ethical side, it is discernible also in the field of politics. This does not imply that the Jews enjoyed a very high political development, in the sense that this is true of the Greek city-states and the Roman republic. Nevertheless, it has been suggested that the "people of the land" referred to at the time of the Hebrew monarchy constituted some

sort of democratic assembly, and in the time of the Maccabees and the Last Commonwealth there certainly existed a popular Council, whose assent was considered necessary for any constitutional change.

The importance of Hebraism in the political heritage of modern Europe, however, does not lie in exterior